

THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI, FEBRUARY 8, 1906.

NEW SERIES VOL. VIII. NO. 6.

BUILDING MOVEMENT.

Read This Carefully.

Every Baptist in Mississippi ought to know what is stated here. Get the facts clear in your mind, brother, and the good Lord lead you to do your duty.

The General Education Board has agreed to give Mississippi College twenty-five thousand dollars (\$25,000) for a science building, provided we will raise seventy-five thousand dollars (\$75,000) for other buildings and improvements. We must get our \$75,000 subscribed and put into cash or legal notes by December 31, 1906. We can make our notes payable in equal annual installments, beginning not later than November 1, 1906, and ending not later than November 1, 1910. It is important that many of us shall make our first payment this fall or winter, so that we can begin erecting the first building next Spring.

I give below a copy of our subscription card. Clip out the card, fill as many of the blanks as you are willing with as large amount as you can possibly afford, sign it and mail it to W. T. Lowrey, Clinton, Miss. I will then send notes for you to sign. If you want more subscription cards, write me and I will send them.

W. T. LOWREY.

Subscription Card.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so.

Cash by Jan. 1, 1906.....	\$
Cash by Nov. 1, 1906.....	\$
Cash by Nov. 1, 1907.....	\$
Cash by Nov. 1, 1908.....	\$
Cash by Nov. 1, 1909.....	\$
Cash by Nov. 1, 1910.....	\$
Name	
County	
Post Office	
Church	

The new president of the French Republic, M. Fallieres, although a devout Roman Catholic, believes in a free Church and a free State.

The Young People's Society of Christian Endeavor, which now has 70,000 societies and three and one-half million members in the different countries of the world, held its Twenty-fifth Anniversary in Boston, beginning Feb. 2. The society has gained a foothold in the Philippines.

"Are you insured in the Everlasting Life Insurance Company? Home office, Heaven. It is strictly equitable and the dividends are liberal, being 100 per cent. in this life, and in the world to come everlasting life. No risk rejected, but all are accepted who believe in Christ."—Alabama Baptist.

The State Senate has honored itself in the enactment of a law or the confirmation of an existing statute, which declares that insanity shall not be a legal cause of divorce. No man of Christian principles, or of refined sentiment, would think of re-marriage while his demented wife lived, and coarse fellows should not be allowed to do so.

The Press reports that a library building will be erected at the University of Chicago in memory of President Harper, and that it is the intention of those who have the matter in charge that the body of Dr. Harper shall find its final resting place within the walls of the library.

Japan's first Ambassador to the United States is Viscount Aoki, and America's first Ambassador to Japan is a Southern man, Luke E. Wright of Memphis. Mr. Wright has been in the Philippines five years. The first year he served as a member of the Second Philippine Commission, two years he was Vice-Governor-General, and two years ago when Mr. Taft became Secretary of War, Mr. Wright was made Governor-General. Now he leaves the Philippines and goes as Ambassador to Japan. In every official relation he has been faithful, and honored our country.

The separation of Church and State has become a law in France. Leaders of the Roman Catholic church are deeply incensed and greatly disturbed. The bill provides that a Lay Association in every parish shall have the care of the religious buildings connected with the parish. This bill makes the laity a part of the government of the church and is destructive of the omnipotence of the Hierarchy. It is said that some bishops will refuse to comply with the law and will leave the Cathedral and parish churches rather than accept lay control. Others advise giving a fair trial to the bill. All anxiously await the discussions of the Pope.

The crusade against the C. O. D., traffic in Mississippi has already borne good fruit. The express companies have notified wholesale liquor dealers that special rates on shipments of this character will be withdrawn, and that hereafter full merchandise rates must be paid, are now trying to figure some way out of the serious condition in which they are placed. The express companies do not condemn such traffic, but they do fear governmental investigation and even possible conviction.

The House bill of Representative Greaves of Madison, making illicit retailing of intoxicants a felony was defeated by a vote of 53 to 49, not so much, it is said, because the punishment provided was out of all proportion to the crime, but because the severity of the penalty, would defeat the object sought—the destruction of blind tigers. It was argued that no jury would send a man to the penitentiary for such an offense. It may be true that the worst law is a good one which is not enforced. There are many such laws. But men who will not enforce laws should not be elected to office or retained in it. Many people desired to see Mr. Greaves' measure have a fair trial. It would strengthen and intensify public sentiment. Not many would incur the penalty. One or two convictions would break up the blind tiger business.

The Times-Democrat says that the New Orleans city council has decided that the greatest need of that city is more cheap barrooms, and, in order to secure more of them, has made the retail license exceptionally low, and far under the expense the liquor business entails on the city in police protection and other precautionary measures. Barrooms are generally justified because of the revenue they bring into the government. If it costs New Orleans more to regulate her saloons than she receives from them, where is the "need" for more of them. The money received from them is the only "good" they can do a town.

In his address a few days ago to a company of ministerial students who called on him, President Roosevelt said some things which every preacher should take in. "I find usually that normally it is the really hard working clergyman who has a spiritual side and yet is not a prig. It is the spiritually-minded clergyman who is not a prig who counts for most as a focus in the higher life which, if not represented in the several communities, will not be represented in the nation. I feel that each man here should leave this seminary feeling that it behooves him to try to be such a focus, such a center, of the right kind of spiritual and social life, and he should do all that in him lies with fervor, and also with sanity—I need not say to any older man here that the more fervor you have, if you have no sanity, the worse it is for you—to try to make things a little better in this great country of ours."

Truth.

In these days when learning is so disseminated that it is the rule rather than the exception when philanthropy and good feelings pervade the minds of all; when the spirit of God is possessing the souls of men as never before, and thought is fruting into deeds of Christian activity which makes this as a heroic age of the purest type, is it not time to calmly ask whence the source of all this life-like Godliness?

To the thoughtful, the meaning is at once apparent. It arises from the fact that Truth is studied and understood as never before, since the dawn of the Christian era.

What is truth? has been asked and answered. The poets have defined it as a mirage, and would not stay for an answer. The poets have defined it as a mirror in which only perfection is reflected.

Men, since the earliest period of recorded history, have consumed their best energies in diligent search for this much coveted prize. But have died and passed into the realms forgotten because they found it not.

Scientists have ascended high in the ways of the starry regions and also descended deep into the bosom of mother earth, and with ruthless hands have stripped Nature of her beautiful apparel, in their eager search for this precious boon, and then have died in ignorance and despair, because they labored with a false spirit and a wrong motive.

Naturalists have traversed meadow and forest, and have sought companionship with the wilds of the field, but leaf and flower withheld, their secret and death overcame the seeker no wiser nor better for his fruitless search.

Poets, with imagination bright, have soared to the very borders of the eternal bliss, and felt that they had almost within their grasp the glorious gift, but then would have to turn away without hope and without God, because their efforts to reduce their visions to tangible and practical form had been stamped with utter failure and despair.

Men have traveled the world around and have studied the life and customs of the various peoples, and then have combined the collected data of their observations into systems called philosophy, but when the test came, there was lacking that Truth on whose wings are wafted heavenward the thoughts of those whose faith is staid on the flowing blood of the blessed Christ.

Ignorant men who never had any original thought and whose reasoning facilities were scarcely above those of the beasts of the fields, whose judgment was so undeveloped that the selection of their daily needs

seemed more like instinct than the product of intellectual activity, have laid hold of that eternal Truth which made them wise unto salvation, while those about them with broader understanding and sounder judgment in worldly things died in utter wretchedness because they failed to read aright what is written in "this book, this holiest, this sublime book."

God, out of infinite love and mercy, has endowed all creation with perfect beauty. He who sees this beauty in its most radiant hue, most symmetrical form and most concordant movements understands best the Truth of the Most High and sees in animated Nature a reflection of God's ownself, and with love and reverence with the psalmist will sing "the heavens declare the glory of God and the firmament showeth his handiwork."

As our spiritual vision becomes illumined with a knowledge of the Truth, so will our power to appreciate the beauty become enlarged, hence our pleasures will be multiplied and intensified for perfect pleasure is a perfect vision of perfect beauty. But a contemplation of the beautiful enlarges the imagination. The enlargement of the imagination expands the soul. Granting the truth of those statements, we conclude that the human soul can read its perfect destiny only through a perfect knowledge and a perfect appreciation and a perfect appreciation of the Truth as revealed in the word of God.

Among the heathen, when life is ended and the account of "loves, hates, ambitions and moral fires" is cast up, it is entered on the side of "loss," and thereon headlong into the graves and into oblivion. But to all peoples among whom the Truth, as revealed in the sacred word, finds its way, and by whom it is understood and accepted, there comes a hope of something blissful—beyond the grave, a safety from eternal night, a something that enables them to transcend life's barriers and boldly to lay hold of their "birthright with the lost of heaven." There comes a beam of light to illumine their pathway fulfilling to the lustre of the beautiful words of the psalmist: "Thy word is a lamp unto my feet and a light unto my path."

With the light of God's word to guide them, they learn that evil is expelled from their nature and not by an act of their own will, but by the implanting of the new life which is nourished on the spirit of Truth grows to such strength as to eliminate and keep in subjection the old and evil nature and by means of which is developed to full growth the soul, the only thing lasting in man.

The Truth of What Is Taking Place at Wesson.

Wesson, Miss., Jan. 27, 1906.

Dear Editor:

I have thought for some time some one should give the brethren over the State some information of what is going on here at Wesson.

Last fall, perhaps in September, there seemed to be a general desire that a meeting for some days should be held. I may say that this desire was participated in by every member of the Baptist church. Brother Henry Price had, through Brother Landrum Leavelle, some months prior, learned of Rev. Otto Bamber, late of Birmingham, Ala., but then preaching at Terry. Brother Price visited Brother Bamber at Terry and learned that his services could be secured. This he reported to the church at Wesson and that body asked Rev. Bamber to come and preach for some days. He came to us last fall and from the first service to the last—perhaps forty in number—he grew in power and God daily blessed the meeting. This was great, of course, but the waking up of the church is a result that cannot be overestimated. I find myself just here wishing to run into numerous digressions, but it is better to speak chronologically, and I will. Brother Lee had, some time before this, decided to remove to Clinton and place his children in school there, hence a vacancy existed at Wesson in the pastorate. It was found that Brother Bamber could serve us partially, he having agreed to preach twice a month, Saturday and Sunday morning, for the church at County Line, four miles north of Crystal Springs. The church at Wesson called him for the rest of his time at the salary heretofore paid for the full time. Then began a little later his work as pastor instead of revivalist. There was a peculiar interest on the part of many to see how the young man would acquit himself as a pastor. If that interest proceeded from curiosity, the latter is satisfied—the young man—he is perhaps 28, has established himself securely in the affections of the membership of this church, and to express a simple truth in few words, he is now indispensable. But when he was called here as pastor he expected and we understood that he would enter Mississippi College as a student. This he did November 1, and remained for some weeks. But God's hand was mighty in the work at Wesson. As each recurring week brought Brother Bamber to Wesson, the preaching service seemed only a continuance of the revival of the fall previous, as from two to six accessions has been the history of almost every Sunday's service. Conversions in the home, in the place of business, are getting to be common. With such a demonstration of the power of the Holy Spirit to save sinners, with such a signal demonstration of God's approval of the work of Brother Bamber, what would he likely decide to do? To give up school and throw himself, heart, mind and body into the work. That is just what he did. From spending one to two days a week here as he originally contemplated, he now spends every moment at his command and yet he can not find time for the tremendous

work that has grown upon him. This is a field of magnificent possibilities. This is a field of far-reaching importance. Wesson covers four square miles of territory, has near four thousand souls, and of this number thirteen hundred are between five and 21 years of age. People are moving into and out of Wesson almost every week. It is a great place to meet a large number of different people and to speak to each a word of Christ and the salvation he brought to the world. This, Brother Bamber glories in doing. Think of the great number of homes he visits, the people who are converted in their homes. And to these conversions there seems no limit. Just what God purposes to do on this field through this servant of His, time can only reveal or heaven perfectly tell. The church at Wesson now has about seven hundred and twenty members, and before this is in type others will have been buried with Christ in baptism, for this ordinance is almost a weekly occurrence. And every interest of the church has prospered. The Sunday School has an attendance of two hundred and more each week. The minor societies for auxiliary work are doing well. New features emphasizing local charities will be engrafted. A mission has been established on the west side and preaching to a packed house occurs every Sunday. A Sunday School has been organized over there with Brother Schults as superintendent, and it will succeed. It could not do otherwise. Nothing has failed. Consecrated young ladies have canvassed that section and made its success certain. What about the attendance at the regular service? At the day service the church is filled, at night frequently many are standing. And yet this is one of the largest churches in the State! I speak of the house. Large numbers of children attend every service. I think it is safe to say that more children attend our services than perhaps can be found anywhere else in the State. This is because we have so many—there is no race suicide in Wesson—and we have sought to interest them—our pastor reaches them. And this all has come about with no high-pressure method—just the plain preaching of an intensely consecrated man—the kind of men God has ever used most effectively. We do have better singing than most churches—much of it being joined in by the entire congregation—but we have a church choir of sixty church-members trained by Brother Reynolds, who is a student at Clinton, and who comes here each week for the purpose of leading and training it. This choir will be the best in the State for effective gospel singing ere long, if not already so. I came near omitting mention of the proposed kindergarten for the west side under the tutelage of one of our fine Christian young ladies. Brother Bamber has this in contemplation.

Now, a word as to the power of this young man whom God has called to His ministry—called as certainly as He called Peter and John when they left their nets to be "fishers of men." Brother Bamber has a moderate education, is an insatiate reader of good books, gets everything out of them worth getting, is a close and prayerful student of the Bible, believes in the presence of the

Holy Ghost and that men may get His help for the asking, and proves this by asking and receiving. He preaches the Gospel and accepts every word of it from Genesis 1:1 to Revelation 22:21.

He is a powerful speaker because he has a message to deliver and believes the message and wants his hearers to believe it. He is the impersonation of zeal—a man on fire for God. He is irresistible because he has access to the throne of grace. He is on intimate terms with God because he honors Him with a faith that knows no denial. Oh, for an army of such men to lead and inspire the hosts of the Lord! But I must come back to the work a moment before closing. On a Sunday night a short while ago after a powerful presentation of the subject of testing God, brought out by the contest between the prophets of Baal and Elijah, Brother Bamber announced that he wished to take the hands of all who earnestly desired the prayers of the Christians, those who really meant business in the matter. Twenty-eight came forward, and several joined the church a little later. So, steadily goes forward the most remarkable revival perhaps in Mississippi or may be in the whole country. The interest has not abated one whit nor do we think it will until all Wesson and the region round about is converted. Strangely, no one sets a limit on the contrary, expectancy is a common possession. The faith of the Wesson church is slowly, but surely rising to that degree that will secure from above great things for God's glory and the salvation of men.

Oh, that this man had time to do the work here to do. Busy as any business man can be, ever on the way to minister to some one, in the home, on the streets, in the factory, moving rapidly about his master's business but loyal soul as he is, never satisfied when night comes down and something is left undone because of sheer physical inability to do it in the time allowed. If every minute of this man's time was devoted to the calls crying for attention here, he could not do all he would like to do.

Brethren, this picture is not overdrawn—pray for us that the Father will open a way to meet the awful demand for Gospel work in Wesson.

Yours fraternally,
W. T. FOSTER.

The Dying Gasps of a "Big Fat Bird."

By N. W. P. Bacon.

I infer from the opening paragraph of the editor's little pleasantry at my recent article in which I had some things to say concerning a class whom I denominated "peculiar brethren" that he was "wont afore time" to hunt birds, but has since abandoned the practice. I think I know why. If he shot as wide of the mark when bird-hunting as he did in his article, then he gave up bird hunting none too soon. He then, as now, like most inexperienced hunters, shot too quick and altogether without aim, not infrequently as in this case, without any shot in his gun.

The least bit of attention to my article would have saved him the humiliation of an exhibition of his poor marksmanship. I do not use tobacco in any form whatsoever. I intimated as much in my article, but the impulse to shoot was upon him irresistibly, he thought he heard a "big fat bird" coming, and without waiting to put in the shot,

he blazed away, and hit the "infinite of space."

In all that article there is not one word used in defense of the tobacco habit. There is not one word that is intended to even justify the habit. The article is long—too long, but read it again, Brother Editor.

I too, went gunning recently, and discharge my piece and lo! At my feet bleeding, gasping, dying lay not a "big fat bird" but one of the "peculiar brethren." But you will forgive me, Brother Editor, want you? I did not mean to do it. When I discharged my "squirt gun" into the ranks of the "peculiar brethren," I did not know you were there. The next time I "take a crack" at any class, I will pause long enough to find out if the editor is among them, and if he is, I will give him warning in time to dodge.

The passage of Scriptures cited, I commend to my brethren, who use the weed. I do not need it.

Oxford, Miss., R. F. D. No. 2.

T. T. Martin at Sardis.

I do not believe in long accounts of meetings, but I must write you of our meeting which closed last night. Brother Hailey came first and then Brother Martin. For two weeks and two days we continued without a break and God richly blessed us. There were many professions and eleven for baptism. Hailey is a strong preacher and Martin is a tower on his special line. Salvation by grace through faith was magnified as I never heard it before, and service from love to God for saving us was beautifully stressed. The meeting was just what we wanted and will do lasting good.

E. L. WESSON.

Jan. 31, 1906.

A Commendation.

I beg the privilege of introducing to all your readers and to the Baptist brethren and sisters of Mississippi, my much esteemed friend and brother, Rev. John A. Held, pastor of the First Baptist church in Natheez. I am quite sure his own people have already found out that he is a fine preacher, a good pastor and a hard worker. But I want all the Baptists in Mississippi to know this, and then treat him right, otherwise Texas will send for him to come back. I write this without his knowledge or consent. I am,

Yours fraternally,
A. J. FAWCETT.
Farmersville, Tex., Jan. 26, 1906.

The Sunday Schools in McComb have an enrollment of 720 pupils, and the Sunday School of the First Church gave last year \$512.

We will appreciate it, if some brother who does not keep a file of his papers, will send us the number dated Nov. 9, 1905.

B. Y. P. U.

OFFICERS FOR 1906.

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District No. 2. R. L. Bunyard, Como, Miss.

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Martin Ball, B. G. Lowrey, J. E. Byrd, H. L. Watts, J. B. Qun, P. I. Lipsey, W. P. Price, and the President, Secretary and Treasurer.

B. Y. P. U.

E. D. Solomon, Editor.

There will be a Bible evangelistic conference in connection with the B. Y. P. U., encampment at Blue Mountain for the entire South. This department will be under the direction of Y. T. Martin and B. G. Lowrey. Some of the most noted speakers of the South will be there. Dr. B. H. Carroll has already agreed to speak twice a day. There are other prominent men whose names will be given later. This promises to be the most noted meeting ever held in the State. B. G. Lowrey writes that prospects are bright.

Indispensable Conditions.

One who has had much experience in young people's work has named the following indispensable conditions to the organization of a successful young people's society:

1. It is important that the pastor should lay the matter upon his heart.
2. It is important that the church, in great wisdom, really give practical sympathy to the movement.
3. It is important that the young people be impressed with the fact that it is really desired that they go into the organization.
4. It is important that the new members of the local society be early and fully impressed with the thought that they are going into an organization separate from the church, but as members of, under the direction of, and in connection with the church, they are organizing among themselves to prepare better for the regular work of the

church in every department of its labors.

5. It is important that a high keynote be struck in the matter of equipping the society with the best possible helps for the conduct of its work.

R. H. COLEMAN.

Signs of Promise.

The aim of our Convention as expressed at Tupelo was to advance our mission receipts in all lines of work. The fall did not have the great promise for a realization of this aim. What with quarantining restrictions and almost failure of associations to have usual meetings the outlook was anything but favorable. What power was lacking in the associations was made up in the churches, so that our receipts to January 1, were \$400,000 ahead of same date last year.

The beautiful weather of January should count much in our favor, and pastors who have taken advantage of it and have gotten in a collection for missions have acted wisely. It was my privilege to be present at two such collections, one at D'Lo and the other at Magee, new churches, both of them on the Gulf and Ship Island railroad. The collections at both went over one hundred dollars, given with a freedom and interest that was delightful. The latter church enjoys the valuable distinction of being the only new church along that line that was not helped by the State Mission funds. This fact seemed to stir a just sense of gratitude, and inspired the church to do nobly in behalf of others not so fortunate.

The Canton church lost heavily in removal of some valuable members, but Pastor Cooper led the church to a collection that the Master approves, and when all have been heard from will be the largest in the history of that church.

Eeru touched high water mark when Beasley asked for and got \$100 for Foreign Missions. Greenwood so far leads the sisterhood of churches in her gift to Sustentation. By the way but a few of our larger churches have remembered this cause during the winter, and as a consequence, I fear that payments on behalf of this fund will not extend much farther. Surely you are not satisfied to go without the blessing that follows looking after the needs of the Lord's heritage to us. He said it yes, they are his own words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The Water Valley saints always abounding in good works made their Foreign Mission offering \$427.65, and that one month after the noble gift of \$700 to the Orphanage. Ackerman is in the midst of house-building, but does not forget her obligations to preach the gospel to regions beyond as this check for \$76.50 testifies. Magnolia remembers the same cause with \$65, while Oxford sends \$86.50 to State Missions. Shubuta to these two causes sends \$40. By no means least among the sisterhood is Steens Creek, with \$308.50.

Three months of mission giving are now

on hand, and to meet the great issue we will need much earnest work on the part of pastors, much prayer, much instruction, much giving.

I ask the following brethren to send me immediately two copies of minutes of last association, one for self and one for Dr. Burrows, as we need them in our business: J. R. Johnston, Carey; W. H. Williams, Copiah county; W. I. Williams, Hobolo Chitto; J. P. Williams, Lawrence county; I. P. Trotter, Lebanon; J. E. Davis, Pearl Leaf; D. J. Miley, Rankin county; J. Pratt Smith, South Miss.; A. C. Ball, Trinity; R. L. Thomas, Judson.

A. V. ROWE.

(From Dr. Broadus.)

We can see some of the reasons. (1) It gave proof of his true humanity, proof that he possessed a real human soul. (2) It was part of his example to us. (3) It formed part of his personal discipline. "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect (in his adoption to his work), he became the author of eternal salvation unto all them that obey him."—(Heb. 5:7-9). (4) It formed a part also of his preparation to be a sympathizing intercessor—"For in that he himself hath suffered being tempted, he is able to succour them that are tempted"—(Heb. 2:18). (5) It formed a part of that great conflict in which the "seed of the woman" was to "bruise the serpent's head"—(Gen. 3:15). In this first great struggle of the conflict, Jesus, the destined conqueror, came off completely victorious.

Of course "church property" is in the way of organic union among the great churches. It is said that the United Free Church of Scotland, "will have to spend not less than \$25,000 for legal expenses in connection with its defenses of its interests against the Wee Free Church attacks." And the United Brethren of this country "fears that legal difficulties involving titles to church property" will make organic union with Congregationalists and Methodist Protestants impractical at present. That hindrance would easily disappear if "the church" of each of these denominations would divide its property among the local supporting and beneficiary societies, and if each of these should become a New Testament Church, adopt apostolic polity and practice and manage its own affairs. Not inward attraction, but outside pressure, especially from heathenism and Roman Catholicism, seems to be the power towards organic union of Protestant churches.

Evangelist T. T. Martin was expected to begin a meeting on last Lord's Day with pastor Moberly at Indianola, and he fulfills his promise when possible.

As the pastor could not be present at the funeral, the church in Flora held a memorial service on Lord's Day after the burial of Sister Fore, one of its most earnest, devout and beloved members. The whole service was impressive and seemingly helpful to everybody.

Evangelist Frank M. Wells, Memphis, Tenn., has recently closed meetings with First Baptist church, Waterford, N. Y. Waterford is the oldest town in that State, and the First Church is more than 100 years old.

We see notices in the papers of a great revival in Atlantic City, N. J., conducted by Evangelist Lawrence B. Strouse. A few evenings since 3,000 marched in a body in the principal streets of the resort and sang spiritual songs.

The senior editor supplied on last Lord's Day for Pastor W. J. Derrick at Yazoo City. We had a really pleasant day preaching for those good people and mingling with them socially. We received courtesies at the hands of the pastor's family, Deacon H. L. White and Dr. A. B. Kelly. The congregation was reasonably good and uncommonly responsive. The church has a splendid house and parsonage. Their ranks have recently been broken by the death of Deacon S. S. Shipp, which occurred Jan. 23. We learned that his widow will make her home with her son, Dr. Shipp, of Gulfport. Yazoo City is rapidly recovering from the great conflagration of two years ago. Brother Derrick has unquestionably done a great work there against great odds.

Soon after the Philippine Islands came under the control of the United States, Archbishop Agilpay of the Roman Catholic Church, with a large following, broke away from that hierarchy and formed the "National Philippine Catholic Church." It seems, however, to be merely a politico-religious organization, and chiefly political. The Archbishop himself seems to know nothing of Christianity as a spiritual power in the soul and in the world. But the good news comes that he is willing to learn and that E. Lund, a missionary from the American Baptist Union sent from Spain to the Philippines is ready to teach him. The Missionary Review gives the following account of an interview of the Baptist preacher with the Archbishop: "The meeting was of God. The Catholic Archbishop sought spiritual teaching from the Baptist preacher, who pressed on his conscience his tremendous responsibility, and that he could only be faithful to his people through a living, personal faith in Jesus Christ. The interview was closed with prayer, the Archbishop repeating word by word, like a little child, the words of the Baptist preacher. The

two became firm friends and Agilpay opening to Mr. Lund all his churches, and encouraging his followers to listen to the preaching. More than that, he took in different islands of the largest theaters he could find, even the very cockpits, bearing all the expenses into which thousands pressed to hear Mr. Lund preaching the true gospel, denouncing sin, whether of life or of worship, in the plainest language, equally plain announcing salvation through Jesus Christ. Such was the power of the preaching that sometimes the people burst into applause. The Archbishop has asked Mr. Lund for 50,000 gospels in the native dialects, for which he will pay, to be distributed among his people."

Pastor I. A. Hailey writes: "I have visited each of my churches in January. Here at Mt. Olive, we have a large and prosperous Sunday School. We have just put a baptistry in the church. My first visit to Mt. Zion church, I organized a Sunday School and got the money and ordered literature. I expect to organize another at a school house soon. At Taylorsville last Sunday we had large congregations, and good services. The church voted to take three collections for missions instead of one as heretofore—one each for Foreign, Home and State Missions. We also organized a B. Y. P. U., with 40 members and ordered the quarterlies from Nashville. I am glad to see the old heading the Baptist Record. Send some sample copies.

Yours for Christ."

Rev. J. O. Hill says: "I have been at Russellville, Ark., for nearly two years, and while our work has been rather difficult it has prospered from the beginning. Something like seventy-five have been received in the church during this somewhat stormy period and in a recent meeting conducted by Brother J. T. Christin, D. D., twenty-eight were added. This stormy period has passed and Russellville church has returned again to the convention. We are now planning for a new brick building."

Rev. J. D. Fulton: "This is my time to remit, as I never read a paper without first paying for it. It makes me blush with shame to know so often that Baptists read our publications without paying for them. I love The Baptist. 1. Because of its name.

2. Because it is our medium of communication with each other as servants of Christ in our State.

3. Because it inspires and develops co-operation in the Mission cause.

4. Because it aids in bringing about that unity of faith and practice that helps us to do greater things for God.

I serve four churches in the country. Last year we raised \$139.25 for Missions; \$50 for the poor; \$195 for other purposes, making \$294.25, besides pastor's salary of \$500. God gave us an increase in membership of 43, and I feel like those churches are growing spiritually. May God bless you, is my prayer.

Yours in Christ."

Dr. Edward Everett Hale, Jr., professor of English in Union College, Schenectady, N. Y., son of Dr. Edward Everett Hale, probably the most distinguished living Unitarian, failing to find satisfaction for his soul's deepest needs in Unitarianism, has found peace through faith in the Divine Savior, and has allied himself with evangelical Christians and become a Presbyterian. These extracts from his experience, given by himself, and gathered from an exchange, will be instructive and interesting:

"The call of Christ I conceive to be that time in man's life when an impulse comes to surrender everything to Christ. We all come to a place in our lives when we feel that there is something lacking in our life, and Christ speaks to us in that still, small voice, and if we will accept him brings us into new life. That is what is meant by hearing the call and giving ourselves to Christ. . . . By my personal experience I can say that the way to the cross is through prayer. . . . Many things which had been much to me—indeed, all—had ceased to interest me. Interest in life began to have a curious dullness in regard to some things. I do not mean in the carrying on of my college duties, but in art, literature, nature, etc. I began to have a greater love for others, for humanity, for people in general. . . . I made the decision to follow Christ. I said: 'I am a sinner. I am resolved to surrender and take up the spiritual ministry of Christ.' The call of the cross is not merely a call to forgiveness, but a call to love and work for Christ." This is the experience of a mature man, a college professor.

Why Should Jesus Be Tempted?

Some of our Baptist folks seems to be no little exercised over the question of a successor of the late lamented Dr. Harper, as president of the Chicago University. His constitutional qualifications shall be as follows: "At all times two-thirds of the trustees, and also the president of the University and of its said College shall be members of regular Baptist churches—that is to say, members of churches of that denomination of Protestant Christians now usually known and recognized under the name of the regular Baptist denomination; and as contributions of money and property have been and are being solicited and have been and are being made upon the condition last named, this charter shall not be amended or changed at any time hereafter so as to abrogate or modify the qualifications of two-thirds of the trustees and the president above mentioned, but in this particular this charter shall be forever unalterable.

No other test or particular religious profession shall ever be held as a requisite for election to said board, or for admission to said University, or to any department belonging thereto or which shall be under the supervision or control of this corporation, or for election to any professorship, or any place of honor or emolument in said corporation, or in any of its departments or institutions of learning."

Liquor Dealers, Liquor Traffic and Legislation.

Luther Benson in his book, "Years in Hell," says "Let us look at the rum-seller, that we may know what manner of man he is, and then ask if he deserves the pity, sympathy, or respect of society, or any part of it."

Viewed considerably, in the light of their respective motives, the drunkard is an innocent and honorable man in comparison with the retailer of drinks. The one yields under the impulse—it may be of torture—of appetite; the other is a cool, mercenary speculator, thriving on the frailties and vices of others. He is a man selling for gain what he knows to be worthless and pernicious; good for none, dangerous for all, and deadly to many. He has looked in the face the sure consequences of his course, and if he can but make gain of it, is prepared to corrupt the souls, embitter the lives, and blast the prosperity of an indefinite number of his fellow-creatures.

By the selling of his poisons, he sees that with terrible certainty, along with the havoc of health, lives, homes and souls, of men, he can succeed in setting afloat a certain vast amount of property, and that as it is thrown to the winds, some small share of it will float within his grasp. He knows that if men remain as virtuous and thrifty, if their homes around him continue peaceful and joyous, his craft cannot prosper, the wives and the sisters are found where the rum is sold. Orphan children throng from hut and hovel, and lift their childish heads in supplication, asking at the hands of the guilty whisky-sellers for those who rocked their cradles, and fed and loved them. The murderer, now sober and crushed, lifts his manacled hands, red with blood, and charges his ruin upon the men who crazed his brain with rum. The felon comes from his prison tomb, the pauper from his dark retreat, where the rum-seller has driven him to seek an evening's rest and a pauper's grave.

From ten thousand graves the sheeted dead stalk forth and with eyeless sockets and bared teeth, grin most ghastly scorn at their destroyers. The last float up in shadowy forms, and wail in whispered despair. Angels turn weeping away, and God, upon his throne, looks in anger, and hurls a woe upon the hand which "putteth the bottle to his neighbor's lips to make him drunken."

To balance all this fearful array of mischief and woe, flowing directly from his work, the dealer in ardent spirits can bring nothing but the plea that appetite has been gratified.

There are profits to be sure.

Death finds it the most liberal purveyor for his horrid banquet, and hell from beneath it is moved with delight at the fast coming profits of the trade; and the seller also gets gain. Death, hell and the rum-seller beyond this partnership none are profited. Go and shake their bloody hands, you who will! The time will be when deep

down in hell these miserable, blood stained wretches will pant for one deep breath of water, and curse the day and hour that they ever sold one drop of liquor.

The traffic in intoxicating liquors is at war with every interest of society, is in deadly hostility to every man, woman and child to all eternity and such a business ought not to be permitted to be carried on in a civilized and Christian country.

The gambling den, the lottery and the house of ill-fame are outlawed because they are inconsistent with the general good. The open saloon is more injurious than the others combined.

No man has the inherent right to sell liquor, it is legislated to him as a special privilege. No man or set of men has a right to use their property to the injury of men, women and children.

Will not the present legislature rise above the saloon and make it unlawful to sell ardent spirits in the State of Mississippi? God grant that you may.

W. H. PATTON.

Shubuta, Jan. 29, 1906.

"Tobacco Again."

Dear Brother Bailey:

Believing you to be a fair man and brother, and will therefore publish replies from those whom your paper attacks, I wish to say a few words regarding this discussion of "tobacco."

I had thought to say nothing, but the brethren condemning the use of tobacco, have become so very unreasonable and intemperate in their language that I am constrained to do so, and wish in the first place to ask a few pertinent questions, to-wit:

First. Inasmuch as the faculty of Mississippi College arrogates to itself the right to dictate who shall or shall not study for the ministry whether called of God or not, on account of tobacco, does said faculty wish tobacco users to contribute to the support of Mississippi College?

Second. Are we tobacco users to understand that although we constitute nearly, if not quite, three-fourths of the contributors to the support of Mississippi College, you don't want our contribution and deny us the right or privilege of sending students to the said college, and especially to study for the ministry, whether the churches and associations believe they are called of God or not? if users of tobacco?

Third. Are we to understand that the college faculty does not wish any one who uses tobacco to contribute especially to the ministerial fund?

In regard to the Scriptures on the subject, they just as emphatically condemn coffee as tobacco. Coffee kills two to tobacco one, and yet I notice that the majority of those who abuse users of tobacco are coffee toppers. All that the Scriptures say on the subject whatever it is—the words of our Lord, "Not that which goeth into the mouth defileth a man, but that which cometh out" such as hard, unkind, intemperate

words abusing brethren for motives in the eye, when the user has a beam of coffee or of something else in his own, slander, adulteries, murders, etc. It will not be long before these god brethren will be dictating what we shall eat, what our wives shall wear, and whether we shall kiss them on Sunday, or not.

Hoping to see this in your next issue, I am truly,

Yours fraternally,

W. W. WHITEFIELD.

Columbus, Miss.

Perseverance of the Saints.

Dear Baptist: Will you allow me to say a few words in one of the plain doctrines of the Bible: "The Preservation of the Saints." We have many strong proofs to rest on the subject, but I will only mention a few. Paul says the Ephesians: "In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation: In whom also after that ye believed, ye were sealed with that Holy Spirit of promise. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." A seal denotes ownership or in other words it ratifies an contract made, and confirms possession, and in this instance we find God to be owner, the Holy Spirit to be the great seal, the time the purchased to be until the redemption of possessions, so the Ephesians were not their own, but the Lord's, and they were paid for and the title is good, better than any earthly deed, for it cannot be burned. A seal of Mississippi is backed up by 76 counties, and all that is in them, one by the United States is backed by forty-five states, and we take it to be good, and it is; but one by the Holy Spirit is backed up by all Heaven, and will stand through all eternity.

Let us see how it is maintained. Not through our strength, or any earthly thing. The Psalmist David said the steps of a god man are ordered by the Lord: and he delighted in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth with his hand. Psalms 37:23-24. Here we see his steps are ordered by the Lord. He surely will not allow him to take wrong steps, and if he does fall, he will not utterly be cast down, that is down to rise no more. He is in God's hand, and no man is able to pluck him out. Again Paul says in Phil. 1:6: Being confident of this very thing that he which hath begun a good work in you will perform it until the day of Jesus Christ. Who began the work, it surely was God, and Paul says he will perform it until the day of Jesus Christ, that is until the redemption of the purchased possessions. Again Christ says I give unto them eternal life and they shall never perish neither shall any man pluck them out of my hand. John 10:28. These are strong terms, too strong to be denied, without danger.

J. F. MITCHELL,

Dancey, Miss.

February 11.

Jesus Calling Fishermen.

(Luke 5:11.)

Learn by heart, Dan. 12:3—"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."

About one year came between the temptation of Jesus and the events of this lesson. From the temptation Jesus returned to the Jordan where John was baptizing and made his first six disciples: Andrew and Peter, John and James, Philip and Nathaniel. Then he went with these disciples to a marriage in Cana of Galilee at which he "manifested forth his glory" in his first miracle. Then he went to the great passover-feast at Jerusalem, when he drove many changers and traffickers out of the temple, and had a night-conversation with Nicodemus. He remained in Judea a few months preaching and working a few miracles. Many believed on him, and his disciples baptized them. (John 4:12.) Then he went to Galilee, and on the way talked with the woman at Jacob's well in Samaria. He made a tour through Galilee and preached with great power in the Synagogues. He returned to Cana and healed the nobleman's servant at a distance and with a word. He visited Nazareth, his old home, preached in the Synagogue, proclaimed himself as the Messiah, refused to work miracles, was rejected by the people who also sought to kill him. Then he removed to Capernaum on the lake of Galilee, where he summoned his disciples to forsake their callings and become fishers of men, and trained them for that work.

1. **Jesus' Example.** He shows his disciples how to catch men. He "taught the people." The place was by "the lake of Genesaret," called also the "Sea of Galilee," and the "Sea of Tiberias," a small body of water about twelve miles long and six miles wide in its greatest breadth; 682 feet below the level of the Mediterranean; "the most attractive sheet of water which the earth contains," "the ambition of Nature," the only sea "which God had reserved for himself." "a fifth Gospel." The Time was early in the morning (v.). The Audience was a multitude of people anxious "to hear the word of God," who so pressed upon Jesus that he asked Peter to take him a little way from the edge of the lake in his fishing boat, from which he preached unto them. Mark (1:15) tells us his Theme: "Repent ye, and believe the gospel." In training his disciples Jesus showed them how to teach and what to teach.

Quiz—How long since the temptation of Jesus? Tell what occurred in that time. In what way did Jesus show his disciples how to catch men? Where did this teaching occur? Tell something of this body of water. What about the time, the audience and the pulpit? What was Jesus' theme?

2. **Jesus' Illustration.** He showed his disciples how to catch fish. "When he had left the speaking," addressing Peter, he said in quiet and confident tones to expert fishermen who had toiled all night in the best place and had caught nothing: "Put out into the deep water, and let down your nets for a draught." They knew Jesus. He had called them a year ago to be disciples. Peter

had learned at Cana and other places to trust and obey Jesus, though expecting nothing after unsuccessful toil throughout the night he said: "Nevertheless at thy word I will let down the net." The catch was so great that the boat of Peter and that of John were filled and begun to sink. Amazement seized the fishermen. Peter, quick of discernment and ready of expression, fell down at Jesus' knees and exclaimed: "Depart from me; for I am a sinful man, O Lord." Behind the miracle he saw the Mighty and Holy Worker. Consciousness of contact with such an One inspired, a deep sense of personal sinfulness. The miracle was wrought not in answer of any cry of distress, not for the supply of any sore need, but for instruction. It was not a miracle of power, but of knowledge. It was a parable in a miracle. The teaching of Jesus, followed immediately by the vivid perception of the presence and power of the Most Holy One, deeply affected the apostle. The fishermen were astonished at our Lord's control over creation. Peter was impressed with awe and reverence. He recognized his Divine "Lord," whom he had called "Master," and saw the great gulf which separates sinful man from the Holy One. "Depart from me" was Peter's request. Christ knew what he really desired—not to be rid of him, but the sin which separated him from the Holy One. To see ourself as sinful and Christ as Lord, is the beginning of deliverance from sin. The disease is the reason for the coming to the healer, not for going away from him. What splendid training for taking men alive is in this illustration!

Quiz—When he had ceased speaking, what did Jesus do? When did these disciples get acquainted with Jesus? What was Peter's response? What did it mean? What does it teach us? How great was the catch? How did the miracle affect Peter? What did he really desire? Is such an experience good in winning men?

3. **Jesus' Call.** The disciples had been fishing all night when he called them to catch men. "Depart from me," Peter exclaimed. "Come to me permanently and leave all else to be with me," Jesus said. He knows the heart and speaks to it. Here was a call to a new service. "Fear not; from henceforth thou shalt catch men."

There is also a promise of success—there shalt take men alive out of the waters of sin and death. Consciousness of the Divine presence and power, penitence under the sense of personal sinfulness, prepares for a call to service and for the promise of success. It must ever remain thus.

The disciples straightway left all and became Jesus' constant attendants, learning from him, catching his spirit, and being trained in his work. We follow Christ when we do that which he did so far as we can, and whenever we manifest his spirit in all things.

Quiz—To what new service did Jesus call these fishermen? What promise did he give them? What preparation for this work had they received in the miracle? What answer did his disciples give this call? How can we follow Jesus?

Hattiesburg.

Our work in Columbia Street church is moving on gradually. We received five valuable members in January. We now have 186 members. Last night in conference by a unanimous vote the pastor's salary was raised from \$800 to \$1,000. We have just finished up our home Mission contribution, which reached \$200. Every department of the church contributes. We expect to give as much to missions and general benevolence as to the running expenses of the church. Our work is growing in interest all the time. Each succeeding Sabbath finds us with larger congregations.

M. J. DERRICK.

Hattiesburg, Miss.

Our attention has recently been called to a condensed reference work of unusual merit which is just being introduced in Mississippi. "The Century Book of Facts," collated and edited by Henry W. Ruoff, D. C. L. Dr. Ruoff was formerly professor in the State College of Pennsylvania; he also represented Howard University at the Columbian Exposition in 1893, and has been quite well known as a man of letters. The material in the "Century Book" has been judiciously gleaned from the best sources, and the unique arrangement of subjects and the exhaustive cross index make it both interesting and easy of access. The classification is excellent, making it especially easy to trace the different phases of a subject quickly and briefly, and its wide range of subjects, up-to-dateness and ease of access make it desirable alike for student, teacher, busy man or the home reading table. It has received commendation from many leading men throughout the United States and we bespeak a large demand for the work in our community.

At the death of Mrs. Clara L. Dotger, Tuskegee Normal and Industrial Institute, of which Prof. Booker T. Washington is president, will receive a half million dollars. The institution already has an endowment of over \$1,000,000. This last gift is the largest single gift ever made to this institution.

When one has made a mistake the best thing to do is to correct it as soon and as completely as possible. L. F. Gregory, who went away to Texas about one year ago, has returned to the pastorate of Hollandale church. Abide, brother, take root and bring forth fruit. There cannot be fruit without roots, long and strong tap-root and many omnivorous feeders, and where these fruits are found there will be much fruit. Blessed is the man who knows a good thing when he has it, or who returns to it when he has discarded it.

Evangelist T. T. Martin is in a meeting at Sardis, and will be at Canton next week.

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When your time is out, if you do not wish paper continued, drop us a card. It is expected that all subscriptions will be paid up before ordering paper stopped.

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No communication will be printed unless it is accompanied by the name of the author.

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A World-Problem.

We are slowly coming to see that there is a community of interests and responsibilities embracing the world.

Now and then, some special, political or religious problem confronts a particular nation or community, which at first is supposed to be purely local; but soon it comes to be seen in a larger light, and finally as of world-wide interest, and the local solution of it proves to be like the embattled farmers' shot, "heard round the world."

Is not the "negro problem" of this class? In its first stages it was not treated as a problem at all. It was only a means of humiliation, a method of revenge.

Later it assumed the dignity of a problem, but was regarded as purely local, of interest only to the South.

Still later broad-minded and just statesmen discovered it in a national bearing.

And now, since the brilliant results of the Spanish-American war have suddenly made the United States the leading world-power, it is beginning to appear to the most far-seeing and liberal statesmanship as a world problem, it becomes grave indeed.

It thus becomes a matter of deep interest to the leading nations of the world, who, by reason of their similar relations to inferior races, are in the providence of God, called upon to seek a solution for the same problem, which is no longer, "how can the white man in the South protect himself and be just to the negro?" but "how can the superior races throughout the world be just to the inferior races that they are brought into political relations with, while uplifting the lower, they may not deteriorate the higher civilization and character."

England confronts the same question in India, Australia and Africa, and Germany

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and France, Austria and Russia, in various quarters of the globe, where they are dealing with similar populations.

So it transpires that the world is watching the South as she is tugging at this problem, for they have come to see that it is the same they have on hand to solve.

This question has assumed with us the most acute state, and with our youthful vigor and promptness to act, may we not lead off in its solution, and, in solving our local problem, largely solve the international one also.

In this light it gathers dignity and invites the gravest consideration, lest we should make a far-reaching mistake.

May it not be that the all-watchful God of history has laid this task upon the South, because she is best qualified to find its solution, by reason of the fact that she best knows the negro, and most really sympathizes with him?

The remote study of this people through books and newspapers and partisan speeches can never throw such light on it as more than a century of immediate contact with them in home and field.

The solution of this question, though it must become national, is bound to lie along lines indicated by the South, because no other section, nor the nation at large, has such first-hand knowledge of the negro, or such real interest in him.

So this becomes a great question when it is seen as only the advance section of the vastly larger problem of general racial adjustment.

And may it not be that it has been thrust upon us, because we are the most just and the most unhampered of the world powers, and can yet act with honesty and promptness of youth.

We may employ temporizing methods only as scientific hypotheses are used, in moving toward a solution.

No matter how long this problem may linger with us, nor how many new stages it may pass through, whatever else its final solution may embody, it will certainly protect the superior race from deterioration and secure to the inferior race first and sympathetic helpfulness.

A Name.

A great name may be a burden, or it may be an inspiration. To bear the name of some distinguished and honored family is, in some cases, a heavy load because it excites great expectation. A son of General Lee would carry a mighty burden in the South.

But a good name is rather to be chosen than great riches. It is often a great inspiration to noble endeavor. When conduct corresponds with profession, when reputation answers to character, when one is what he claims and is said to be, then his name is honorable and helpful.

The church in Sardis had a man to live, and yet was dead. How much was included in that name! Yet the thing named was

dead. What a burden that name was! How mocking the attention which it attracted! How vain the expectation which it excited! It is well to have a name if the person or church answers to it, if the character and life sustain the reputation.

A name is often a buoy to life amid its storms, a sustaining force under temptation an encouragement to a true and honorable life. A father said to his son: "My boy, while you are away from home, remember whose son you are." "How can I do this great sin and dishonor my parents," a boy exclaimed while under temptation sore and dark.

An Apostle exhorts Christians to live that men will not blaspheme that honorable name by which they are called. You are Christians, Christ's men. Think of the exalted name. Appreciate the solemn responsibility. A soldier under Alexander the Great, who was cowardly and bore the name of his illustrious leader, was informed by the famous General that he must do one of three things—fight, "quit the army, or change his name," because no cowardly man could remain in the army and bear the name of Alexander.

"Am I a soldier of the cross,

A follower of the Lamb,

Nor shall I fear to own his cause

Or blush to speak his name.

If other men were treated as preachers are in case of divorce, soon no such thing would be known among us. If a preacher should put away his wife, whether he married again or remained unmarried, if his commission as God's messenger did not cease but few would feel that they were called to hear his message. He would be compelled to turn away from the holy calling and seek some profession. It is well. It is a tribute of men to the heavenly calling. But why should they be denied the right and privilege which is accorded to others? I verily believe that preachers are as good as other citizens and deserve as much consideration. Why grant an immunity to all others which is denied them? Or, the rather, why not make the same requirements of all other citizens which is made of them—that nothing can separate man and wife except death or adultery, which snaps the sacred bond as effectually as death does?

On a Sunday morning recently Pastor Stubblefield of Oxford, preached a sermon on our periodicals and given seven reasons for having them. Question: Why should Baptists have denominational papers? 1. They make us acquainted with each other. 2. They create and sustain unity of purpose and action. 3. They enable the strong to help the weak in an intelligent way. 4. They encourage workers by giving accounts of the struggles and victories of each other. 5. They are the only regular and reliable source of news for the denomination. 6. They supply a large need for good literature in the home. 7. They stimulate their readers to active Christian work.

1906

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Positions Guaranteed

BY A \$30,000 CAPITAL.

They will take your note for tuition, payable when you secure a position.

CAR FARE PAID.
GOOD BOARD CHEAP.
Some Free Scholarships.

HARRIS BUSINESS COLLEGE, Jackson, Miss.

Panol Cures Grip

After the Doctor Failed.

Mr. W. A. Salisbury, 1036 Tchoupitoulas St. New Orleans, says: "I wish to add my testimony to that of hundreds of others who have used your excellent remedy, Panol. A few weeks ago I was taken sick with a very severe case of Grip in its worst form. For two weeks I was unable to sleep, could not eat, was all run down, and had severe pains in all parts of my body. The doctor said I was a very sick man. His medicines did not give me any relief, and I was growing worse each day until a friend induced me to try Panol. It began to help me after I had taken only a few doses, and by the time I had finished the bottle I was completely cured. I can truthfully say that Panol did me more good than any other medicine I have ever taken in my life. It has also toned up my nervous system and aided my digestion wonderfully, so that I feel in excellent condition all the time. I think Panol is the best remedy of its kind on the market to-day, and will praise it continually for the great good it has done me."

Panol is not a patch remedy. It goes to the roots of disease and pulls them up. It does this in the most pleasant and thorough way. It takes out of the system the effects of Grip. It invigorates every function of the system. Builds up appetite and strength. Gives restful, healthful sleep. Try it now.

Pleasant to take as lemonade, 50 cents. Six bottles for \$2.50. Sold by druggists and dealers in medicines.

ROYALINE MEDICINE CO. LTD.
NEW ORLEANS.

Cabbage Plants.

The attention of the readers of this paper is called to the advertisement of S. H. Blitch, Meggetts S. C. Mr. Blitch is one of the largest planters of the Carolina coast, at the same time that he is the head of a prominent business house in Charleston, S. C. Any one desiring early cabbage plants or other early garden plants grown from the best seed in the open air for early transplanting, can depend upon prompt and careful attention to any orders placed with N. H. Blitch.

How To Make Money.

I have just learned how to make money real fast and easy too. I have not made less than \$36 a week since I began, and one week I made \$118. Isn't that grand? I am saving my money too, and do not lose a day. I am selling medicated gloves; they are easy to sell, being so cheap only 30 cents a pair, and they make the hands nice and soft and are so desirable. It is a picnic selling gloves, you do not have to talk at all, people want them as soon as they see them and many buy half a dozen pairs. Write to the Common Sense Mfg. Co., St. Louis, Mo., Box 151 and they will start you and tell you how to sell, either at home or by canvassing. I have several friends selling gloves and all doing fine. If you want to make \$5 to \$10 a day try the glove business, you cannot fail as the gloves sell themselves. I am so proud of my success that I cannot keep still about it.

Miss L. A. C.

Craddock-Terry Company Builds New Factories.

Craddock-Terry Company, Lynchburg, Va., has matured the plan for not only materially enlarging its Southern Shoe Factory, but for the erection of a large factory in West Lynchburg, which

I have every modern equipment for the manufacture of men's high grade shoes.

The structure will be factory construction with sprinkler equipment for fire protection. It will contain something over 60,000 square feet of floor space. The building will be 200 feet by fifty feet with four stories and a basement.

The addition to the Southern factory will consist of a new portion running through to Commerce St., which will give about 25,000 feet additional floor space, bringing the extent of the factory up to about something over 120,000 of square feet in the two buildings. Both the plants will have the most modern electric plants.

The southern factory is now turning out between 2,500 and 3,000 pairs of ladies' misses', and children's shoes each working day. The addition to that factory will make its daily capacity double what it is at present, bringing the output to about 5,000 pairs of shoes a day.

The new plant will make 3,000 pairs women's shoes each working day, thus giving to the company a daily capacity of something over 8,000 pairs of shoes.

The two plants combined, which of course will be under the same management, will constitute one of the largest shoe manufacturing enterprises in this country. The value of the output of the company will within a short time amount to upwards of \$2,000,000 annually and when both factories are working up to their capacity, the company will have an annual payroll of more than \$300,000.

The readers of this paper are familiar with the name of Craddock-Terry Co., as their advertising has been running so long in this paper.

Their business solicits our readers to try the excellent goods put out by this great Southern firm.

Rev. W. H. H. Fancher.

I am sitting this evening looking back over one of the most goody lives I ever knew—that of W. H. H. Fancher. As the poet has said, "The steps of a good man are ordered of the Lord," and surely it must have been. He was so gentle and kind to all, he was honest with all, and to himself. He was punctual to all of his promises, also he was very studious, always studying God's law; and he delighted in trying to obey it in full. His church was his first care at all times, and the care of his flock received his undivided attention. I must say his life was that of consecration. He was so patient in tribulation and affliction I have seen him under the dark clouds, but he would always remember that Jesus was under there with him, and he would look up to his Great Shepherd and say, "Thy will be done. I will bear it all with humility and obedience to Thy will. Speak, Lord, and I will obey, let it take what it may, knowing that it is all for my good, and that the disappointments in this life and afflictions are not to be compared with the joys laid up for me when the change comes." It is hard for me to realize that I never will meet him and worship with him again, which was always so pleasant. While his mortal body has been laid away to molder away, yet his labors of love and patience will still live and is a living monument to us, and will live on and on until the resurrection day, when he will come forth to secure that crown which is laid up for him; for he fought a good fight and kept the faith so it is kept for him by his Lord and Christ.

"Blessed are the dead which die in the Lord from henceforth, rest, saith the Spirit, that they may rest from their labors and their works do follow them."

DAVID BURNES.

Sister L. Mathis.

Sister L. Mathis fell asleep on the 5th day of November, 1905, at the home of her son, Dr. J. M. Mathis, in Merigold, Miss. She was truly of the "salt of the earth," a gentle, tender and affectionate mother, a true neighbor and a devoted Christian.

A genuine pietist of Sister Mathis was conspicuous but unostentatious; it was of that type that always made a pastor feel better when he had been at her home.

She was never able to contribute largely to the cause of Christ, yet she was a willing and regular giver of her means for the sake of him whom she loved above all others. She taught and encouraged her children to imitate her example. The building of the Merigold Baptist church is due in large measure to the members of this family though one of them at the time was not a member of the church, but a most excellent citizen of the town. Miss Alice, now Mrs. Orr, was pure gold. This is the fruit that comes from Christian motherhood.

R. A. COUGON,

A Former Pastor.

Utica, Miss., Jan. 31, 1906.

Miss Minnie Posey.

Miss Minnie Posey, aged 22, one of God's dutiful, coniding children, bidden farewell to all that's mortal on January 15th 1906. Her life, so sweet and so unselfish, convinced all who knew her that she has gone where her Savior will allow no clouds, but where He has joys forever, not only for Minnie, but for all who trust and love Him like she did.

A. J. BROOK.

MARRIED.

Penn—Toler.

At the home of the bride's parents, in Copiah county, Mississippi, Dr. C. R. Penn and Miss Fanny Toler were united in marriage on January 28th, 1906.

JOHN THOMPSON.

10c for 50c worth of leading novelties in Choice Garden Seeds. \$1's worth of Universal Premium Crops free with every order. B. L. GANNON'S SEED STORE, BALTIMORE, MD.

A Noted Minister and Doctor of Atlanta, Ga., Has Hit on a New Idea.

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a southern physician, Dr. J. W. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgiving about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is \$1.00 for a box containing one month's treatment.

The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh, "oulbreath, haemorrhaging and spitting, stopped-up feeling in nose and throat, coughing spells, difficult breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh."

If you wish to see for yourself what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 173, Walton St., Atlanta, Ga., and you will receive the free package, and an illustrated booklet.

Money! Do You Want It?

"O man, are you anxious to assist in mission work, if they only had money, that I think it my duty to give my experience, believing it will not only add thousands of dollars to church funds, but also remove the sting of poverty from many homes. I believe any person who will try, can make from \$5 to \$8 a day selling medicated gloves. They are wonderful sellers. So, each pair only 30 cents a pair, so desirable and you cannot have so many hands if you wear them. Nearly everyone buys them, and a girl or boy will sell as many as a man or woman. Tell people you will give \$5 of your 75¢ for 100¢ gloves, and you can afford to, church work, and many will buy who would not otherwise, so you would not be a penny less than you would if you did not do this. The church, God blesses those who work and also give. Address the Common Sense Mfg. Co., St. Louis, Mo., Box 151 and obtain particulars of medicated gloves and how to sell them at home or by canvassing. I hope some one in every congregation in our church will take up this work and give part of their profits to our missions. You do not have to canvass. When you can make \$5 to \$8 a day, at home, why should anyone be poor?"



IMPORTANT POINTS!!!

In Chicken Raising all clearly explained in our New 1906 Catalogue. WHAT TO FEED HOW TO FEED ALL ABOUT INCUBATORS AND BROODERS.

The rearing of young chicks. How to make Hens lay. We carry a large stock of Poultry Supplies, Incubators and Brooders and will quote lowest prices. We own a broiler plant and breed S. C. White Leghorns and Barred Plymouth Rocks.

R. L. CANNON & COMPANY
P.O. BOX 559 BRISTOL, TENN.

WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.
F. O. Clinton, Miss.
[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. W. Spencer, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

February 1906.

Programs are suggestive. The introduction of new features, selection of additional hymns, subjects of prayer, etc. are left with the Society.

Program.

Subject: The Sunday School Board a Missionary Force.

Resolution No. 2: "I will take part this year in the missionary program we never asked."

1. Previous to Meeting Ask members to come prepared to give a missionary quotation in answer to roll call.

2. Scripture: John 19:17-30; Acts 1:1-14.

3. Hymn: "When I survey the wondrous Cross."

4. Thanksgiving for steps into the souls of shine—patience, faith, pardon, peace, service, joy.

5. Lesson for Lesson: The Sunday School Board asks that it be blessed with other Mission Boards. It stands for the publication business of the Convention, the Bible work and the Sunday School cause. It is missionary in spirit, purpose and endeavor working through these channels.

6. Lesson: "Our Duty to Ourselves," by Rev. R. McInlow.

7. Prayer: That Bible and Mission study this year may be greatly blessed.

8. Consider Appointment of Secretary of Literature, if there is hope. She should be furnished with a scrap book to contain clippings brought monthly by herself and others on the subject of study, and should keep file of the Foreign Journal, Our Home Field, and other publications for reference.

NOURISH

the body, don't dose it with medicine. Scott's Emulsion is the best nourishment in existence. It is more than a food; you may doubt it, but it digests perfectly easy and at the same time gets the digestive functions in a condition so that ordinary food can be easily digested. Try it if you are run down and your food doesn't nourish you.

SCOTT & BOWNE, 409 Pearl Street, New York.

9. Query: How many will subscribe to the resolution of this month?

10. Plan for observance of the third week in March by special offerings of money for Home Missions and of prayer. Send to State Officers or to 233 North Howard Street, Baltimore, Md., for programs (free) and envelopes.

11. Leaflet: "So Many Calls."

12. Business, etc. Announce topic for next meeting, "Strangers within our Gates," asking that items be brought. In closing, recite the Beatitudes in concert.

And as the path of duty is made plain, May grace be given that I may walk therein.

Not like the hireling, for his selfish gain; With backward glances and reluctant tread.

Making a merit for his coward dread— Out, cheerful, in light around me thrown, Walking as one to pleasant service led; Being God's will as if it were my own, Yet, trusting not in mine, but in his will alone!

J. G. Whittier.

THE TOPIC FOR FEBRUARY.

The Sunday School Board.

The Sunday School Board of the Southern Baptist Convention, though it has an existence covering only fourteen years, has been blessed of God in accomplishing a wonderful work, not only in promoting the improvement of Sunday Schools, but in scattering abroad a large number of Bibles, and in contributing money toward the support of the Sunday School Board and the one from which it draws its revenue is the preparation and dissemination of Sunday School literature suitable for all the various grades of pupils. This the Board does in the most approved manner. A very potent means of help to Sunday Schools adopted by the board is the employment of their Field Secretaries, whose work covers the whole area of the Southern Baptist Convention, and whose province is to visit the schools and give instruction.

Since its organization the Sunday School Board has appropriated nearly one hundred and seventy thousand dollars for denominational interests. It has now a reserve fund of forty-two thousand dollars, and when it reaches fifty thousand it will be invested for the enlargement of the work.

In 1902 a fund of twelve thousand dollars was expended by the board, for the purchase of property. Since then the building fund has again accumulated to about five thousand dollars. Another new departure, indicating

A Debt of Gratitude.

Tampa, Fla., Apr. 25, 1903.

"I feel like I owe to my fellowman this much: For seven years I had eczema on my ankle. I have tried many doctors and numerous remedies which only temporarily relieved. I decided to give your Tetterine a trial. I did so and after eight weeks am entirely free from the terrible Eczema." I. S. GIDDENS.

Tetterine also cures all other forms of skin diseases. 50c per box. Your druggist or J. T. HURPINE, Mfr., Savannah, Ga.

ing the board's prosperity is the establishment of a "Permanent Bible Fund," amounting now to over five thousand dollars. This fund is to be invested, and the interest used for the distribution of Bibles.

Many other facts and figures might be given, but these are sufficient to show how large an agency for good is the Sunday School Board, and upon what a solid business basis is its work conducted.

We had planned so much pleasure and profit in the observing of the week of prayer this year and wanted to give the whole week to His cause, but He knew best, and sent the rain two days so that we could have only three days, which I trust was very helpful to those who attended. I can say that I was greatly helped and encouraged to go forward in my work.

One sister read the following on Our Substitutes, which is so good that I want others to read it:

L. B. S.

Who Are Our Substitutes?

The brave, Heaven-inspired men and women who take their lives in their hands to obey the great Commission of our Savior are our substitutes. This comes of the obligation resting on each and every one of us.

While all cannot volunteer in this gospel work, they can lend their aid to those whom God calls to go, as in natural or secular warfare, we seek our substitutes, and keep them at their post of duty by material aid.

In Scripture language, how can they hear without a preacher, and how can he go except he be sent.

How little consideration we give to those devout people engaged in the evangelization of the world.

We dwell in sweet security from all the perils to which they are exposed, and rest while they labor.

We draw congenial, loving spirits about us while they dwell in loneliness, we gather our children

about us and feast our hearts upon their love, while theirs must be sent home for health and educational training.

We worship in physical safety, while they suffer in many instances, fear and persecution.

Then let us give them our Christian love and sympathy, our prayer and our means.

"Surely, in the 'sweet by and by,' they shall wear a star-gemmed crown as they turned wrong to right courses.

F. H.

Office of Caldwell Commission Co.

Chicago, Ill., January 21st, 1890.
Mr. A. G. GIRARDEAU, Savannah, Ga.

Dear Sir:—My son, a man of thirty years, was attacked with La Grippe, and believing it to be of material origin took your Johnson's Tonic as directed for a bill and fever. The result was he escaped the fever which follows the disease, and was able to beat work the second day. I was taken with the disease. Every bone in me began to ache, and my suffering was great. I was compelled to go home and to bed. I fully expected to be there a week. My son told me of his experience, and urged me to take Johnson's Chill and Fever Tonic. I did so—took it with regularity all through the night—and was agreeably surprised to see that no fever came. I continued until I had taken eight doses—felt weak and exhausted, but no fever, and aching disappeared. Next morning I had a good appetite for my breakfast and felt quite well, and went to my business as well as I ever was. Since then I have tried it with like results on two other cases.

Yours truly, W. W. CALDWELL.

President and Manager.

Send \$1.00. We will send 2 bottles and guarantee to cure.
THE JOHNSON'S CHILL & FEVER TONIC CO.
Savannah, Ga.

How Some Readers Can make Money

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have tried the work with wonderful success. I have made not less than \$9.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-washer Co., 3685 B. L. J. A. C. Leide, ave. St. Louis Mo. I used it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-washer Co. will start you. Write them for particulars. Ladies can do as well as men.

"Tell Me, then I'll Be there."

This beautiful song which has so stirred the multitudes, and "Beyond the Silent River" which is as good or better, are but two of 185 choice pieces, in our "GEM NO. 2." A fine book for Sunday schools, Leagues, Revivals and the home. Thousands selling. Round notes or shapes; state choice; Bonds, 25c; mailing 20c. Order to day. Name this paper and we will give you a free copy of "A Bottle of Tears" that will stir your soul.

Pickett Publishing Company
Louisville, Ky.

FREE TO YOU

this beautiful GOLD SHELL ring for selling a box of the OLIVER'S STOMACH WAFERS. They regulate, invigorate and cleanse liver, stomach, bowels. Send your name and address, and we will mail you postage paid, the ring and Wafers, allowing 15 days before mailing for them. Write today. THE OLIVER MEDICINE CO., Cincinnati, O.



Box Packing at Magee.

A short time before Christmas, a number of our ladies and several representatives from the Braxton society met in our church at Magee, and engaged in the pleasure of packing a box to a frontier Missionary and family.

First. We had a really spiritual, uplifting service—consisting of songs, prayers, talks, etc. Our pastor was with us and helped.

Then, when we began to open our packages and to look into the trunk of many useful, valuable gifts brought by our Braxton ladies, our hearts were gladdened that we are permitted to share these things with our substitutes on the frontier. This is a privilege, and opportunity in which all of us may take part, even as did the afflicted girl of Braxton, who gave an embroidered kerchief done by her own hands.

When the valuation of the box was counted up we found it to be one hundred dollars. We shipped in time for Brother Hamilton and family to receive before the holidays. I enclose his letter of thanks which is an incentive to do better work, and carry out our motto: "Go Forward."

Sincerely,
MRS. A. L. O'BRIEN.

The Letter.

Loco, I. T., Dec. 23, 1905.

To the Ladies Aid Society of Magee and Braxton:

Our Dear Sisters and Friends— I write to acknowledge the receiving of a box of clothing shipped from you to us, and oh! the many nice and to us, valuable things it contained, made our hearts rejoice.

Many of the things you sent, it looked like we had to have, and we feel the Lord is with us, and that He would have us remain in this field longer. I want to say to you all that you have made it possible for us to do a work that we could not have done but for your help, and out of our hearts we say thank you for the much-needed things you have given. You will never know in this world, perhaps, what you have done, in this your kindness to us, but you will over yonder.

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

I feel that you all have done

this for Jesus, and I am sure the dear Savior will reward you for it. We have received boxes before, but this one is the most valuable we have ever gotten.

I have the name of the afflicted girl who sent a contribution, and I pray the dear Lord to bless her, and I want to meet her in Heaven. There, if not before, she will be free from all afflictions. As I write there is a longing desire to help her, but I can only ask God to bless as he sees best.

I wish you could have been present when we opened the box—it would have amused you to see Grace, our little girl, when she saw the doll. She just grabbed it and ran across the room the happiest little thing I ever saw.

Wife could not help us unpack the box, as she was sick, and still has fever, though it is low. I hope she will be up in a short time, and I can get out to my work.

I have had to miss three appointments to one of my churches; it is 35 miles away, and I could not leave her to go that far. I ask you all to pray that God will restore her to health.

The doctor says it may be some time before she is well, again. We have a new baby boy, and I am going to ask you to suggest a short odd name for him.

There are but few full-blooded Indians where we are, most of them being to the East and West of us.

This is a pretty country, and will, I think, in the near future, be one of the best in the Union.

I have been here about 12 years, and there have been many changes in that time. This is a great mission field, and I have seen many give their hearts to the Lord, and have baptized many of them. One of the greatest troubles, is that the people are transient.

I held a meeting last summer at one of my churches and baptized 30 and received 11 by letter.

Now, many of them are gone, and more will go before spring.

I want to say again that we thank you a thousand times for your kindness to us, and I pray God to bless each one of you and enable you to realize the truthfulness of the Savior's words when he said: "It is more blessed to give than to receive."

Your thankful friends,
R. F. & MYRTLE HAMILTON.

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STANDARD QUALITY at
FACTORY PRICES.

Write to THE BAPTIST,

JACKSON, Miss.

SCHEDULE OF THE

MOBILE, JACKSON & KANSAS CITY R. R.

North Bound—Daily.

Stations	No. 2	No. 4
Mobile	7:00am	4:30pm
Government St. Ala.	7:08	4:38pm
Orchard	7:29	4:59pm
Crusher	7:36	4:06pm
Semmes	7:44	5:14pm
Wilmer	8:03	5:31pm
Latonia	8:18	5:46pm
Brushy	8:26	5:53pm
Donovan	8:33	6:01pm
Evansston	8:42	6:10pm
Lucedale	8:48	6:16pm
Eubank	9:00	6:28pm
Bexley	9:07	6:35pm
Merrill	9:17	6:45pm
Leaf	9:34	7:02pm
McLain	9:50	7:18pm
Little Creek	9:54	7:22pm
Beaumont	10:10	7:38pm
Hintonville	10:29	7:56pm
Richton	10:44	8:12pm
Ar. Lancaster		

South Bound—Daily.

Stations	No. 1	No. 3
SOUTH BOUND.		
No. 2—Daily.		
Daily—No. 1.		
11:02am Lv. Loper	Ar. 2:32pm	
11:16am Lv. Ovette	Ar. 2:18pm	
	Grotts	
11:40am Lv. Ellsville Jct.	Ar. 1:54pm	
12:09pm Lv. Laurel	Ar. 1:31pm	
12:04pm Lv. Laurel	Ar. 1:30pm	
12:18pm Lv. Roy	Ar. 1:16pm	
12:30pm Lv. Mossville	Ar. 1:04pm	
12:41pm Lv. Progressive	Ar. 12:53pm	
12:43pm Lv. Stringer	Ar. 12:47pm	
10:09pm Lv. Bay Springs	Ar. 12:21pm	
1:29pm Lv. Loper	Ar. 12:01pm	
1:41pm Lv. Montrose	Ar. 11:47am	
2:00pm Lv. Roberts	Ar. 11:30am	
2:20pm Ar. Newton	Lv. 11:10am	

Hattiesburg Branch

NORTH BOUND.

Daily.		
No. 24. No. 6		
Lv. Beaumont	10 10am	7 40pm
Lv. Wingate	10 45am	7 55pm
Lv. New Augusta	11 00am	8 01pm
Lv. Mahed	11 15am	8 09pm
Lv. Lagland		8 26pm
Lv. McCallum	12 05pm	8 33pm
Ar. Hattiesburg	12 50pm	8 55pm

SOUTH BOUND.

Daily.		
No. 5. No. 25.		
Ar. Beaumont	8 40am	5 00pm
Ar. Wingate	8 25am	4 25pm
Ar. New Augusta	8 19am	4 00pm
Ar. Mahed	8 11am	3 40pm
Ar. Ragland	7 54am	3 01pm
Ar. McCallum	7 47am	2 45pm
Lv. Hattiesburg	7 25am	2 00pm

Ellisville Branch

Daily Except Sunday		
No. 27. No. 26.		
Lv. Ellisville Jct. Miss.		11 40am
	Ar.	1 45am
Ar. Ellisville Jct. Miss.		12 15pm

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GARDEN AND
FLORAL GUIDE
FREE FOR THE ASKING

Ten cents will bring you a packet of Vick's Branching Aster, mixed colors, our 1906 Catalogue, and a coupon good for 10 cents on next purchase of \$2.00 or more. The Guide describes Vick's Violet King and Mikado Asters, two absolutely new ones, our own production, good specimens of Vick Quality. Send for the Catalogue anyway. It's free.

JAMES VICK'S SONS
468 Main St. Rochester, N. Y.

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In order to quickly distribute some of the latest strain of this King Cotton seed, we will place a limited quantity on an exchange basis, or sell on next fall time.

Write, stating quantity desired, and we will make your special offer. Address
T. J. KING CO., Seedsmen,
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 For selling only 5 lbs. of our imported Japan Tea, or 10 lbs. of our Purest Baking Powder, or for appointing two Agents. **WE PAY THE FREIGHT.**
QUICK SALES as we give \$2.00 to each of your customers a Colonial Pattern Fruit Set of seven pieces, or a Handsome Fitcher and Six Glasses, or their choice of the large number of five presents shown in our catalogue. We trust you with the Tea, Baking Powder and Dish. Send today for our illustrated Catalogue, showing the Tea Set, Dinner Set, Toilet Set, Fruit Set, Baking Powder and Dish. We give away **FREE**. No Pay Liberal Cash Commission. Consumers Supply Co., Dept. B. St. Louis, Mo.

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\$50.

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25 Desirable Lots

For sale in the town of Clinton, located 420 yards from Mississippi College, due East of College by a road known as the S. M. Ellis property. Apply to **A. G. GRAHAM.**

J. M. Derick & Son.

DEALERS IN
Staple and Fancy Groceries, and Long Staple Cotton Seed,
 407 South State Street,
 Jackson, Miss. Phone 772
 Prompt Delivery.

Deaths

Mrs. Emma S. Ledbetter.

As the old year of 1905, with its disasters, disappointments and sorrows, was breathing its waning and flickering life away, and as its records of good and bad, failures and successes were being fast into the archives of the past, the sweet and gentle spirit of Mrs. Emma S. Ledbetter winged its flight back to the God who gave it. A little after noon of the last day of the passing year, death came to her as quietly and silently as sleep to an infant, and the tired and patient sufferer of sixteen long, weary years wrapped the diaphanous of her couch about her as one lying down to pleasant dreams. And, on the first day of the new year, when the glad heart of humanity was bounding and throbbing with the hope of the future, her erstwhile pain-racked body was tenderly laid to rest to await the call of life in the resurrection morn.

Mrs. Ledbetter, nee Hughes, was born near Meridian, Mississippi, September 2, 1853, and therefore at the time of her death was a little over fifty-two years of age.

On May 26, 1875, in Lexington, Mississippi, she was happily married to Captain T. G. Ledbetter from whence they immediately moved to Vicksburg, where they have ever since resided. Although during these thirty years no little trials ever came to bless the home and life of this devoted wife it was her delight to shed sunshine and plant good cheer in the joyful hearts of the children of others. She constantly had them in her home, and it was often her proud mission to hunt them up and bring them in touch with her own happy life.

When she was sixteen years old she united with the Baptist Church, and continued one of its most zealous, devoted and consecrated members to the end. If it be true that Christianity is not merely a profession, but a life, which must be manifested in good deeds, then Mrs. Ledbetter was a Christian in the highest and best sense. Until from a violent fall on one of the streets of our city about sixteen years ago she became a confirmed and hopeless invalid, her life was actively devoted to the wants and comforts of her home life and to the great work of her Master.

And even during the long period of confinement to her room she kept in touch and sympathy with the work she loved so well, and she was the constant adviser and wise counsellor of her pastor and other leaders of her church.

As a wife she was loving, loyal and conspicuously unselfish. Even during the long period of great suffering it was her constant desire and effort to keep the burden of her true condition from the heart and mind of her devoted husband.

As a daughter, sister, friend—in all the relations of life, no truer, more loving or more faithful heart ever beat in the breast of any.

Did she make mistakes? Ah, yes; who does not? Had she any faults? Maybe, but they only stressed her humanity and magnified her virtues.

As in nature it is the silent and intangible forces, such as light and electricity, that are the most powerful so in life it is not the blusterer or the one who professes most, but the one whose silent influence radiates warmth and color, shedding sunshine and happiness in the hearts of others, who accomplishes most for good.

The happy results of such an influence as emanated from her consecrated life can never be computed in time or estimated in eternity.

When military or civic heroes pass away, monuments are erected to their memory, the world does them homage, and their names are emblazoned in story and in song. History is but a record of the achievements and defeats of the leaders in war and political contests.

Only those who through favor or fortune, have been placed at the head of affairs, receive the praises and plaudits of admiring multitudes. The one who bears the burden and burden of a well-fought warfare whose life is filled with good deeds and duty done; whose only ambition is to be obedient to the obligations of the home-life and the calls of distressed humanity; whose greatest happiness is to rescue and recover the fallen, and to sow peace and light in the joyless hearts of those who grope in darkness—is not known beyond the circle of a few friends and the radius of her beneficent ministrations.

So, no imposing monument may mark the resting place of our departed friend, and her name may not embellish the glowing pages of the future historian, but her influence will go on and on, ever widening and lengthening like the waves of a placid sea, until it breaks upon the shores of eternity, which alone can determine its potency and power.

A FRIEND.

In Memoriam.

Mr. B. D. Kincaid was born October 10th, 1849 at Long Avenue near Ludlow, Miss., where his life was spent. He was married 26 years ago to Miss Lizzie Finley of Madison Co. He fell asleep in Jesus Dec. 7th 1905. He was a consistent member of the Baptist Church for many years. He was loved, honored and respected by all who knew him. He was a kind affectionate husband and brother. He leaves a wife, three sisters and two brothers who hope to meet him around the Great White Throne when he awakes in the morning of the resurrection.

"Asleep in Jesus blessed sleep.
 From which none ever wake to weep."
 A friend.

Little Charlie Crawford.

The sweet spirit of this dear little son of Mr. and Mrs. Jim Crawford took its flight Jan. 13, 1906, and to rest Jan. 14, 2 p. m. in the family cemetery, Regan, Miss.

Little Charlie was a bright and shining light in his home, always cheerful and obedient, as bright as could be, almost idolized by his parents, and loved by all who knew him.

"There's a loneliness in our hearts.
 A voice we loved is stilled. There's a vacancy in our home that can never be filled."

Little Charlie's farewell, not forever. We hope to meet thee by and by And dwell with thee forever in that home beyond the sky.

God bless the brokenhearted parents.
 W. R. Farr.
 Clinton, Miss., Jan. 29, 1906.

Shipp.

On Tuesday Jan. 23rd 1906, Bro. S. S. Shipp died at his home in Yazoo City, Miss. While his death was not entirely unexpected, his sudden taking away was a shock to his many friends, and especially to his co-workers in Christian work.

Bro. Shipp was born on the 16th. of Feb. 1843; he united, by letter, with the Baptist Church of Yazoo City in 1860, and remained an active member up to the time of his death. For many years he was superintendent of the Sunday school and at the time of his death was one of the most efficient and honored teachers in the Sunday school.

Bro. Shipp was a kind hearted true Christian gentleman whom to know was to love.

We will miss you dear brother, in every avenue of life, but most sorely in our church and Sunday school work.

He leaves a devoted wife and five children, many relatives and a host of friends to mourn his loss. May the Lord of peace abide in this home to comfort and protect.

By order of the church in conference Jan. 28th. 1906.

W. J. Derrick,
 H. L. White
 W. W. McMurtry,
 Committee

Emily Elizabeth Gayden.

Emily Elizabeth Gayden, wife of L. O. Gayden, Brandon, Miss., peacefully and triumphantly passed to her reward on the morning of December 27, 1905. Sister Gayden (nee Dobson) was born July 12, 1859.

She was happily married to Brother Oscar Gayden October 26, 1876, and to the day of her death she proved her love and loyalty by cheerful helpfulness. God blessed their union with seven children, to whom she was a mother indeed. Her manner was reserved and unassuming, but her quiet smiles and constancy won and held the friendship of those who knew her.

In 1874 she gave her heart unto the Lord and Savior, and her life was a clear manifestation of child-like love and submission. Amidst life's joys she blessed God for His goodness, and amidst its gloom and sadness she was willing to lay her hand in the hand of her Lord and say: "Though the way be dark, lead Thou me on."

Early in the spring of 1905 she received a severe paralytic stroke, from which she never fully recovered. This brought other physical disorders, which she quietly endured, biding the time till the Lord should say, "Enough. Come up higher."

Noble woman! She lived not in vain, neither did she die in vain.

Unto the bereaved loved ones we extend our tenderest sympathy, and pray that that grace which made her life so fragrant may sweeten and glorify theirs.

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